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editor of the *Kirchliche Zeitschrift* by the same publishers, and is the author of a large work in Catechetics in German and the editor of a very extensive collection of sources of catechetical instruction, also in German, which has won high praise from continental experts. The present work is divided: (I) Factors Which Brought about a New Period in Luther Research. (II) Fields in Which New Material Was Discovered. (III) New Editions of Luther's Works. (IV) Researches on Particular Phases of the Life and Theology of Luther. Under this last there are twenty-seven sections. A general statement is given and then in the notes at the back full bibliographies. In the notes the author sometimes includes quotations from sources and modern German writers. The illustrations are Luther portraits, facsimiles of old title-pages, etc. Though I have noted an occasional omission, the work is wonderfully complete and is invaluable to all students of the Reformation.

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A NEW VOLUME ON GERMAN CATHOLICISM¹

This volume, the fruit of over twenty years of painstaking investigation in the field of ecclesiastical and civil law, traces the constitutional development of the Catholic church in Germany in the modern period as it has been determined by the Canon Law on the one hand and by civil enactments on the other. The sovereignty claimed by the mediaeval church has been superseded, practically, by that of the modern state, both in matters ecclesiastical and civil. The legal status of the church in modern Germany has varied greatly since the sixteenth century. It has experienced many changes, even since the establishment of the empire, as a result of the interplay of forces ecclesiastical and political. The same thing is true with respect to the individual states composing the larger unity. Here too the position of the Catholic church has varied greatly from time to time, and from state to state, being determined largely by the strength of the Catholic population and the pressure which the church has brought to bear upon legislation.

The work before us is divided into four parts, the first two of which embrace the major portion of the book. It deals, first of all, with the constitutional history of Catholicism as seen in the development of

¹ *Verfassungsgeschichte der katholischen Kirche Deutschlands in der Neuzeit auf Grund des katholischen Kirchen- und Staatskirchenrechts*. Dargestellt von Joseph Freisen. Leipzig und Berlin: Teubner, 1916. xxiv+455 pages. M. 12.

ecclesiastical law in the period under consideration. It is assumed that in its fundamental principles the government of the Catholic church does not and cannot change; that whatever deviations from these principles history records are due to the exigencies of the historical situation and the necessary readjustments by the church to enactments by the state. Trent served as a foil to the Reformation. It sought to correct past mistakes and to equip the church for the reconquest of lost territory. Its decrees are still basic in the legislation of the Catholic church. It marked a turning-point in its government. By the reorganization of the Curia into congregations of cardinals, the appointment of standing nuncios, etc., the Pope henceforth dominated the church. Failure of the Papacy to nullify the effectiveness of civil law deemed injurious to the church, together with state prevention of the execution of its ancient prerogatives by the church, led at length to the working out of concordats between the church and various German states. These were essentially a compromise, a *modus vivendi* between institutions irreconcilable in their assertions of sovereignty. Next to Trent the Vatican Council of 1870 determined the government of the church. Still more recently the extensive legislation of Pius X has introduced still further innovations. Through a commission appointed in 1904 the Pope undertook a complete codification of Roman ecclesiastical law, an undertaking not yet completed.

The major portion of the book deals with the government of the Catholic church as modified, practically, if not in principle, by civil enactment. The author traces the course of imperial law relating to the church from the Reformation to the present; the provisional arrangements of the sixteenth century; the provisions of the Peace of Westphalia, of the Rhine and Germanic confederations, and of the modern German Empire. The legal equality established in 1648 between Catholics and Protestants was modified, practically, by the principle *cujus regio, ejus religio*. Territorial churches came to possess decided advantages, while confessions which possessed no legal standing in 1624 received none in 1648. Actual enjoyment of civil and political liberty, guaranteed to Catholics and Protestants alike, varied materially in different states. Subsequent legislation tended to make real these fundamental guaranties. Since 1871 matters affecting religion have been left to the individual states, imperial laws dealing with these questions only as they are indirectly involved.

There follows a careful survey of the development of civil law as it relates to the church in each of the twenty-five constituent states of

the empire, including Alsace-Lorraine and Austria. Notwithstanding marked differences in historical development and present conditions, a certain uniformity of plan is yet possible in the handling of materials dealing with these several territories. First comes a survey of territorial changes and the intermingling of confessions. The jurisdiction of the Catholic church in these various territories in pre-Reformation times is indicated, and also the changes wrought by the Reformation. The steps are traced by which Rome has sought to rehabilitate herself in lost territory, by influencing legislation. Constitutional developments and modifications introduced by statute law are given detailed consideration. Included here are laws dealing with the delimitation of dioceses, ecclesiastical jurisdiction, worship, marriage and divorce, education, the administration of ecclesiastical property, taxation, etc. It is evident that political pressure, supplemented by the growing tolerance of the last century, has made it possible for Rome to make steady advance in territories lost in the sixteenth century. The degree of that progress has been determined by the numerical strength and consequent political power of Catholicism in the various states. In each instance these considerations are brought to a close by a brief survey of legislation as it affects other religious bodies aside from Catholics, Lutherans, and Reformed, together with a statistical summary. In this connection it may be noted that in accordance with the census of 1910, Germany had some forty million Evangelicals and about twenty-four million Catholics out of a total population of sixty-five million.

The book closes with a cursory treatment of the various charitable, philanthropic, cultural, and social agencies developed by German Catholicism in the modern period to propagate her interests and to advance her position.

The conclusion of the whole matter, so far as the constitutional development of the Catholic church in Germany is concerned, is this. Theoretically the government of the Catholic church rests upon the Canon Law as it has developed through the centuries, and upon nothing else. Practically, however, the church has been driven by circumstances over which she had no control to recognize, if only temporarily and under protest, the controlling power of civil regulation. To all intents, therefore, the constitution of the Catholic church in Germany consists of the laws of states dealing with ecclesiastical concerns plus those laws of the church which have not been affected by action of the state. To this undesirable situation the church perforce adjusts herself through "administrative" practices, viz., dispensations, tolerations, and accom-

modations. Her policy is, as opportunity offers, to bring into effective action those ecclesiastical laws which have been made ineffective or "latent" by reason of state interference.

The impression left by this exhaustive, scholarly, and thoroughly scientific piece of work is to intensify Harnack's vivid word picture, uttered twenty years ago—the Catholic church of Germany is a crouching lion, its claws attenuated or concealed, but none the less a crouching lion, prepared to spring whenever opportunity offers at the throat of German or world-Protestantism.

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THE DOCTRINE OF RECONCILIATION

The first part of a recent book by the late Professor Denney¹ is occupied with the basis of reconciliation in experience, its historical development, and its presentation in the New Testament; the second part treats of reconciliation as related to human need, as achieved by Christ, and as realized in experience. The historical survey concerns itself with only the high lights of the subject as determined rather by the author's sympathies than by the facts available, and closes with McLeod Campbell, Bushnell, and Ritschl, on the ground that nothing of significance has appeared since their day. In the doctrinal portion of the work several points receive principal attention—sin, sin and death, sin and the wrath of God, propitiation through the death of Christ on the cross. The ideas here expressed are identical with those of his "Studies in Theology," lectures delivered in the Chicago Theological Seminary in 1894, and in "The Death of Christ." (1) Sin is defined in accordance with the Westminster Shorter Catechism as any want of conformity unto or transgression of the law of God. Since sin is irrational, the rationale of it cannot be discovered; evolution aids us only so far as the particular form and not the principle is concerned. In no respect is sin to be regarded as inevitable or referred to man's nature as sinful. Some reference is made to the social aspect of sin, yet the definition of it is purely individualistic and theological. (2) The wages of sin is death. Death is conceived of as not simply a physical event but a moral experience; it may be indeed a debt of nature, but it is far more than this—it is morally significant. The entire course and constitution

¹ *The Christian Doctrine of Reconciliation*. By James Denney. New York: Doran, 1918. vii+339 pages. \$2.00.